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NATIVITY BY GHIRLANDAJO

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God Is Love

A Christmas Meditation

LEOPOLD KROLL, SUPERIOR O.H.C.

God so loved the world that He gave His only begotten Son, to the end that all that believe in Him should not perish but should have everlasting life."

God is love. This does not mean that He is an allegorical personification of the virtue of love, as in a mystery play. In personifying one or another of the virtues, some particular aspects of the virtue (the balanced scales or the blindfolded eyes of justice for example) are used as symbols of the virtue, the totality being left to one's imagination. Love is felt, and that rightly, that no virtue could be represented in its entirety. In fact, the created being can be in itself the fullness, the completeness of a virtue; it can only represent a virtue as an attribute in a greater or lesser degree. But God, the uncreated, is in Himself any virtue which He might possess; as He is more than truthful, He is Truth; as He is more than good, He is Goodness; He is Justice; He is Holiness; He is Love. This has been revealed to us and this we are bound to believe. To put it as a theological axiom, "God's attributes are himself." This, as with all else concerning God, is a mystery. For as

was said above this cannot be true of any creature no matter how perfect that creature may be. So Christians have believed and maintained that God is love and that all love is from him alone.

In order therefore to make the first feeble beginnings of any knowledge of what God's love is we must try to see it at its best as given to human beings, made in the image and likeness of God.

When one person loves another, in the highest sense of the word, is it not that he wishes the other the greatest happiness possible? His love must express itself, at whatever cost, in the effort to make the one loved happy; all of one's thoughts, energy, ingenuity, creativeness will be used for this end. Until the loved one is happy the person loving cannot be satisfied that he has loved enough.

If this love is returned then the same is true the other way about. Then both give happiness to each other in giving the other every opportunity to express their love; each accepting the love of the other, finding happiness in this and so giving happiness to one another. This mutual interchange we try to express in innumerable ways; in fam-

ily life the interchange of children is its best expression; we also try to show it in the giving and receiving of gifts, of letters, of sympathy, understanding, advice, encouragement; in short love never exhausts its ingenuity in searching out new ways to effect this interchange of happiness.

As we think on these things and try to imagine them in operation in our own lives and in those of others, we are forced to admit how seldom such a state of mutual love and happiness ever is realized. To begin with we have our own ideas as to what will give happiness, and we try to impose these ideas on those whom we love. We are all so sure that we know exactly what another should do or be in order to possess happiness. Those whom we love are in their turn surprised and hurt by our blindness in not being able to see what is best for us. As a result we find mutual antagonism instead of love.

Then also we are either afraid or too proud to be under any obligation to another for our happiness. We naturally dread the domineering power of love which it can exercise by putting others under obligation to us. As a result we may even be brought to hate the one who loves us. Or, on the contrary, we may be all too willing to accept what another may give to us or do for us, and give nothing in return. Although love should enable us to sacrifice ourselves completely without any thought of recompense, this rarely is the case. When our love is not returned it soon grows cold and we despise the one on whom we vainly lavished our affections.

Furthermore in family life children are frequently the cause or the occasion of much that is unloving. The parents, instead of finding in their children the means to express their mutual love, selfishly try to keep the affections of one or more of their children for themselves apart from the other. Each seeks to keep the love of a child instead of sharing that love with the other. The children are all too quick to see this and to take advantage of it. They seek to get attention or favor from one or the other of their parents by using what they consider their love as a bribe. As a result instead of finding happiness in family love, we so frequently find

jealousy, fear, selfishness and even hatred.

Is it then that our desire to love and to be loved, our unceasing search to find our own happiness in giving happiness to others and to be forever unfilled? It would be the cruelest of cosmic practical jokes to have mankind with such desires but with no hope of ever satisfying them. But is our lot hopeless? The message of Christmas, the revelation of God's love, is that He has made it possible for us to find the fulfillment, the satisfaction of our desires in His perfect love.

We have said previously that as man is made in the image and likeness of God, that will give us some indication, however slight, of what God's love is. This is but one of the many ways God reveals himself to us and we must use it to the best of our ability.

We believe that in God, before and apart from all angelic or human persons, there is a personal relationship of love; a mutual bestowing of happiness, a mutual giving and receiving. We are convinced that God has revealed this mystery of His Being—the mystery of the Holy and Blessed Trinity—the three Persons in the one God. In the Being of God the Father eternally begets the Son who also is very God of very God, equal to all things to the Father. The Father lives in the Son one on whom He can bestow all that who can receive His infinite love; thus filling the Son with perfect joy and bliss and happiness. The Son, in his turn, in receiving His all from the Father, returns it in perfect grateful love to the Father. Thus the Father, well pleased in the Son, is also filled with perfect bliss and happiness. The giving and receiving and returning of love is the Holy Spirit, also a person, equal to the Father and the Son, proceeding from both and not created, also very God of very God. He it is who has been called the Kiss of the Most High God, the Bond of Union. In too in receiving and giving the love of the Father for the Son and of the Son for the Father, is likewise loved by them and returns their love. He then is also filled with that perfect bliss and happiness of the divine life.

"And in this Trinity none is afore or after other; none is greater, or less than another; but the whole three Persons

eternal together and co-equal." I have read this passage from the Athanasian Creed as a summary of what I have been trying to say and as a corrective to anything I may have said amiss. The intimate life of the Blessed Trinity is incomprehensible. Human words falter and stumble in any attempt we make to describe it. This giving, receiving and returning of love within and between the three divine Persons takes place simultaneously and perfectly for all eternity in an unchanging ecstasy of love. This is why it is possible to say "God is love."

Now the Christmas Gospel, the Good News, is that He desires (if we may think of it as desiring, for He lacks nothing which we might desire) that mankind might be brought into and made one with the tri-personal love of the divine life. For this end the Son became man and was born into the world of ours. He is the Father's gift of love to us by the Power of the Holy Spirit, whom He was conceived of the Virgin Mary. As we become one with Him in the sacramental life of His Body, the Church, this is our Gift to the Father, through the work of the Holy Spirit. He is then both our gift of mercy to us and our gift of love to God's justice, in order that we might be forgiven our unloving acts, our sins.

God made us that we might have joy and happiness in existing, in being ourselves, in receiving our all from Him. We however sought our happiness apart from God. In doing so we lost the ability to surrender ourselves in love, either to God or to our fellow men. Consequently our desires to love and to be loved are forever frustrated as long as we remain apart from God. There is nothing we can ever do by ourselves to restore this relationship of love. God, knowing this better than we can ever know it, His overflowing mercy sent His Son, the Lord of love, to restore that which we had lost. "While we were yet in our sins," as Paul puts it, God brought about this intimate work of mercy. Now our Lord can give us the new Law of love, "This is my commandment, that ye love one another as I have loved you." We can now love one another with the same love wherewith we love

God, namely Christ's own love. Only His love is worthy to be offered to the Father and only His sacrificial love, brought to us by the Holy Spirit, is powerful enough to enable us to love our fellow men, and so to humble ourselves sufficiently to let them love us in return.

"God is love; and he that dwelleth in love dwelleth in God and God in him" (1 St. John 4:16). So it is the love of the three divine Persons in each of us, yet not separated, which now alone can make us one, as our Lord prayed. "Neither for these only do I pray but for them also that believe on me through their word; that they all may be one, even as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou did'st send me" (St. John 17:20-21).

If we wonder and are distressed because so many do not believe that God has so loved us as to send His Son into the world, is it not much our own fault, in that we are not more visibly one in Christ? We must take this very much to heart at Christmas. Along with our gratitude to the Father for His



unspeakable Gift, there must be a deep penitence in that we have not used this Gift of love to make us really one. Now penitence is a decision not an emotion. So as we contemplate the love of the Father, shown forth in the birth of Jesus, exemplified in the Holy Family, let us make a generous decision to overcome in our lives some unloving situation, to accept humbly God's love which alone will enable us to do this. Then as others see what love can effect in our lives they will want to know the secret. In this way we can pass on the message of Christmas and in turn bring others together in Christ. By so using God's love we will come to know more of its power and also the joy and happiness which God wishes us to have.

The catholic Faith concerning the doctrines of the Blessed Trinity and the Incarna-

tion is then of the greatest practical use in the living of our daily lives and in our missionary work. Any weakening or liberalising of this Faith will have its effect on our love for God and for our neighbor, distorting the love and the manifestation of that love. God is not only Love, He is also Truth. We must therefore deepen our knowledge of the Truth and its hold upon our hearts, that Christ may dwell in our hearts by faith.

May the Love of God in Christ take greater possession of your lives this Christmas. May you give Christ greater joy on the Feast of His Nativity by allowing Him to make you happy as you accept with great gratitude the Gift of Himself. God of the goodness, give me Thyself.

Doxology From The African Bush

The jeep met me in Porowu, saving me the last eight hours of trekking from Buedu. When we rounded the bend and I had that first magnificent view of the large St. Mary's Church in Bolahun, a great thrill went through me. And when I entered the Church to receive the prayerful welcome of the people and the blessing of the Father-in-charge, and saw the nearly life-size figure of Christ on the Cross above the altar, the tears coursed down my hot, dirty face. At last the hopes and anticipations and preparations of the preceding months had been fulfilled. I was really here! I was really in Bolahun!

It had all begun with a letter which had been twice forwarded before reaching me at Columbia University where I was studying for my Master's degree. Perhaps I had heard of the Holy Cross Mission in Liberia? The Mission needed a high school teacher. Was I interested?—Was I interested? My heart leapt. Ever since my return from a year's study in France, I had looked for the opportunity to go abroad again. Certainly Liberia, which was somewhere in Africa I knew, would not have been my first choice, but it was far better than nothing and the first opportunity which had arisen. Besides I had always wanted to go to Africa. With

much effort I managed to write a sober matter-of-fact letter replying that I was interested and would like to know more about it.

Even before the interview which came a week or two later, I had made up my mind. I would accept the position unless I was told something very startling. When I met the Father Prior, who was on leave at the time, he did indeed tell me something startling. I knew already that the salary wasn't large and I had imagined it would be in the neighborhood of \$1000 or \$1500. It was a surprise to learn that it would be one tenth of the latter figure, but that did not suffice to change my mind.

The months after that were busy and exciting ones. There was my thesis to be completed. There were clothes and equipment to buy, passport and visas to be obtained, travel arrangements to be made. There were dear friends to visit once more. There were trunks and boxes to be packed.

As the weeks passed, I wondered why I was accepting this position. First and foremost, there was the love of adventure. There was no doubt that there would be considerable adventure in going into the hinterland bush and teaching indigenous tribal Africans. Secondly, there was the love of travel

killed in me when twice as a child my family took me to Europe to visit Dutch relatives and confirmed by my year in France. Beyond this point the order of my reasons was vague. I was glad incidentally to be able to serve my Church while fulfilling my first two great likes. There was attention and interest paid me by many hands and acquaintances. I hadn't at that time found a new teaching position and was not to have the problem of my future solved.

Somewhere way down the list was the realization that if I could not find a living with the Fathers in Bolahun, I was perhaps destined never to find it. I was born and bred an Episcopalian, was sent to an Episcopal boarding school for two years, and went regularly to Church and Sunday school. But along towards the end of my teens I began to question and by the time I was 21, I couldn't honestly say that I believed in God. I continued to practise my religion, going to Church on Sundays, and occasionally saying some sort of mumbled prayers before going to sleep. At times during that ten year period, I searched, very honestly I think, for faith. I longed for it but could not find it. I envied those who had faith.

It occurred to me that I ought to inform the Father Prior of this state of affairs but never quite got up my courage and the right moment seemed never to present itself. I was afraid he would say I'd do more harm than good to the people with whom the Mission works and not permit me to go. My heart was set on going and it would have been a very great disappointment to have it up. Down underneath, there was the feeling that if I couldn't have this one last chance to find faith, I was doomed. The only thing that caused me some concern was the thought that I might be required to go to Confession while in Bolahun. If that were the case, I decided, I would have to have a talk with the Father ahead of time. I had gone to Confession occasionally as a child and while at the boarding school but I had since lost all belief in its necessity. When I had reached Bolahun and no one mentioned Confession to me, I was infinitely relieved.

My first year in Bolahun held all and more adventure than I could possibly have anticipated. But something strange happened. I have been many places and done many things in the last twelve years. And always I have adjusted easily to the new situation, the new work, the new people. This time however it was different. For the first time I found it very difficult to adjust to the life here in the bush and to those who people it. I found the tropical growth savage and forbidding. I was interested in observing the people and the way in which they live, but I felt estranged from them and only felt contented when I was in the house with a book in hand. I found it very difficult to adjust to the ability of my students and to bring my teaching down to their level and comprehension. At the end of the first semester I was failing far too many of them. To this day I do not know why I was so miserable during those first six or eight months.

During all of that period I longed to have a confidant, someone to whom I could talk without reticence. I not only felt the need because of my unhappiness and difficulty in adjusting, but because I thought one of the Fathers or Sisters could overcome my religious doubts by giving me spiritual guidance. But everyone was too busy to ask them. I felt, and still feel, strongly that all of the Mission staff is here primarily to help the Africans and not to lose time taking care of an unhappy staff member. Such a staff member doesn't belong here. By the end of my first six months, I had come to the conclusion that I simply wasn't African material. (This phrase is much used and in general casts little or no disparagement on the person to whom it is applied. Some people just are not African material, though the causes may vary.)

As two, four, six, eight months passed with no change in my beliefs, or lack of beliefs, I began to despair of ever finding faith in God.

But God chose to work in me in more subtle ways. He evidently did not want a staff member to have talks with me.

After the first six months, having reached a low ebb, things began to improve. At

long last I began to make the necessary adjustments to the life here. With increasing adjustment came an increased interest in my work and a growing love of the people, not to mention an awareness of the beauty of the tropics.

Sometime in November I decided it might be a good thing if I read a little each day

in the Bible and if I got on my knees to say those still garbled prayers. When Christmas was approaching I decided that I wanted to make a retreat. I had wanted to do so earlier not for spiritual refreshment but for a day of rest. Now however, I wanted it for spiritual reasons; so felt justified in arranging for it. Unfortunately I fell sick and the



SCENE FROM NATIVITY PLAY
CHURCH DOOR BOLAHUN
BY SISTER MARGARETA, C.H.N.

that had to be postponed. Christmas came and one of the Fathers celebrated an early Mass at the house so that I could make my Christmas Communion.

Once recovered, I was able to make the retreat between Christmas and New Year's. It was a splendid day though, as I quickly recovered, not a day in which one finds physical rest. God was beginning to work great things in me. .

My journal for those days can tell this part of my story more vividly:

"Bolahun—Thursday, December 31, 1954. This is today my first anniversary in Bolahun. Very much has happened in this year. I have had some bad downs, but I feel that I've weathered them and in the end have come out on top for which I praise the Lord. I've finally, after months of struggle, reached the point where I can honestly say that I love Bolahun and all that life here means. What the fascination is, I don't know—perhaps it's just Africa's magic . . .

"One of the purposes for which I accepted this position in Bolahun is, I suddenly realized yesterday during my retreat, well on the way to being accomplished. I hoped to find here what had for so long eluded me at home—a renewed faith in God. I can remember that I have cried out in these pages that I thought I was to fail in this for which I so longed. I tried to find someone here who would help me and found no one. How discouraged I was! But God chose to work in slower and more subtle ways. As I was thinking yesterday about it, perhaps I was trying too hard to find the faith I lost so many years ago . . . I am growing rapidly now in a new faith but I cannot say by what means this has come about. 'Be still and know that I am God.'

"My retreat yesterday was wonderful, truly wonderful—so much so that I was almost reluctant to come out . . . Throughout most of the day I was so happy and contented to be giving my whole day to the Lord in prayer and meditation that I could have shouted for joy and I found myself silently singing the Doxology . . . Bethany {the Sisters' Rest House} was a most restful spot and conducive to my task of yesterday—a dedication of myself to God and a growth of my spiritual life . . . I have for so long rejected Confession . . . Here too, I foresee that without a word from any spiritual guide, spoken or printed, I am on my way to gaining a reacceptance of Confession, and it may not be long before I make a request to one of the Fathers to hear my confession. It will be my first one in ten years when the day comes.

"My feelings yesterday were, 'I've wasted a whole precious year coming to this rebirth and renewal of faith, a whole year in which I could have been enjoying the blessed opportunities available to me here in Bolahun for worshipping God and for growing in spiritual strength.' But I suppose it has not in truth been a year wasted. As was said in something I read yesterday, God is in no hurry. He has all eternity for the working out of His desires, and I reflected that a slower working out of my problems and of my spiritual growth may result in better and more lasting growth in the end. I pray that I may persevere and have patience that the work so well begun may not be lost and that I may retain and gain increased faith as the weeks and months and years go on. I am fearful of losing this regained treasure. I must have faith that God will not let me lose it.

"When I come to a reacceptance of Confession, I want to work out a rule of life which I can keep while carrying on my secular work. I want to work one out now but feel that without a rule concerning Confession at some regular interval, it cannot be a full, complete rule of life—which goes to show how close I am to reaccepting Confession.

" . . . Lord, be with me in the year to come. Help me, teach me, guide me, bring me ever more fully into the presence of Thy divine love."

"Bolahun—Saturday, January 1, 1955. Feast of the Circumcision. New Year's Day. The Lord works in strange but wonderful ways. When I went to bed last night I could not sleep. I was tense and excited. I lay thinking about all the things I mentioned in last night's entry. And I decided to make an appointment with one of the Fathers this morning for confession, if I didn't awaken to the cold sobriety of morning and find I'd changed my mind. . . .

"When I awoke I found myself still determined to make my Confession and really make a new beginning. We had High Mass at 7:00 and directly afterwards I went to the Father I had chosen and made an appointment for 2:30 in the Monastery chapel. What elation I felt! When I used to make my Confession at School, I used to dread it and when finished, had only a sense of relief that the ordeal was over. Not so today . . . After taking two pictures of the creche in the Sisters' chapel, I knelt there and made my self-examination. Then back home for I had many things to do. I was tense but only very little apprehensive of the coming Confession . . .

"At 2:30 I went up to the Monastery chapel. I rather expected to bowl Father over with the sins I had to confess but I did not. He advised me quietly, recommended some regular rule about Confession, and gave me his absolution. How joyful I was—and am."

The great elation which I felt during the two or three weeks which followed was wonderful. God's revelation of Himself, though done so quietly, was the grandest experience I've ever had, the grandest adventure of all. I knew that I could not and would not remain forever on the exalted plane of those days and in a sense I feared the return to the banality of a daily existence. However I was gratified to find that with sobriety came increasing happiness. In the months since then, my spiritual life has taken root and is constantly progressing onwards. I stumble and fall, but I pick myself up and strive onward again.

In March the Father Prior asked me if I would consider coming back to Bolahun. By that time I had been fully conquered by Africa and was considering job possibilities here, but for various reasons I had given no consideration whatsoever to Bolahun. I wanted to think it over carefully. Within a day of the Father's request, I was so bursting with the decision to return to Bolahun for a second tour, that I hastened at once to tell him. This decision came in such a way that with increasing conviction I know it was God's decision for me. Since then my happiness has been constantly increasing. I walk about thinking, "I don't need to say adieu to these Africans whom, despite their failings, I love very dearly. I'll be back to see those straight, tall palm trees which at a distance look like giant feather dusters with their handles stuck in the ground. I'll be

here to go on teaching so-and-so and to see him graduate, knowing that I've done my little bit to help him grow and develop. I shall come back to see more of these beautiful sunsets."

More and more I feel that God wants me here, that here I am doing *the* work He wants *me* to do. That being the case, I can look forward to many years in His service here in Bolahun. There will be leaves of the States when I shall see the friends dear to my heart, but home is here. Home is Bolahun.

No longer am I here primarily for the adventure which the African bush has to offer. No longer am I here merely for the opportunity to travel. I am here because God wants me here. I am here to do God's work.

My gratefulness to Him for His revelation of Himself is never ceasing. I praise Him daily upon the lute and harp, upon the strings and pipe. I thank Him for the hard drum and difficult aspects of my work here and for the joyful parts of it. I thank Him for bringing me to this Christian home in the tropical wilderness. And above all, I render Him eternal praise for bringing me into His bosom.

Praise God from whom all blessings flow
Praise Him all creatures here below!
Praise Him above ye heavenly host!
Praise Father, Son, and Holy Ghost!

Feast Of The Conception Of The Blessed Virgin Mary

BY SISTER JOSEPHINE, O.S.H., AND
SISTER MARY MICHAEL, O.S.H.

Students at General Theological Seminary some years ago used to talk about a certain professor of homiletics who liked to assign unusual texts and ask them to construct a sermon on them. One of these was Gen. 2:19: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature,

that was the name thereof." The student to whom it was assigned wrote a sermon about man's cooperation with God in the work of creation.

The Feast of the Conception of the B.V.M. brings to mind the same thought. During the 13th century, this feast began to be called "the Immaculate Conception" by many parts of the Church, and in 1854 the doctrine of the Immaculate Conception was

proclaimed by the Pope to be "de fide," something which must be believed by all Roman Catholics. There is much misunderstanding of this doctrine; it does not mean that our Lady was born of a virgin, but that, after being conceived in the normal way, she was immediately given the grace of being preserved exempt from the stain of original sin.

If this doctrine is true, she was never for a moment, from the time she was conceived, stained by sin. She was always "full of grace," as at the time of the angelic salutation in the Annunciation.

Belief in the Immaculate Conception is permissible for Anglicans; it has never been either endorsed or condemned officially, but we must guard against detracting from the full Humanity of our Blessed Lord and the tendency to deify the Blessed Virgin Mary. The ancient title of the feast is simply "The Conception of the Blessed Virgin Mary." This draws our attention to the most wonderful aspect of the matter, which the idea of "the Immaculate Conception," with its emphasis on the miraculous, tends to obscure: that a man and woman, in the consummation of their conjugal love for each other, cooperated with Almighty God in the creation of a human person, conceiving her who was to be the Mother of God's only Son. The fact that this human act is celebrated at the altars of the Church helps us to see it in its true light. This is the feast which, more than any other, proclaims the holiness of the married state, an emphasis which has been too much neglected. In the church calendars, men are listed as apostles, evangelists, martyrs, doctors, abbots, bishops, confessors, while women are listed only as virgins, virgin martyrs, or holy women not virgins.

Many of our Religious Orders have an annual service of renewal of the vows of Poverty, Chastity, and Obedience; many of our parishes have on Holy Saturday a service of renewal of Baptismal vows; Would it not be well to make some provision for the renewal of marriage vows? Perhaps a special service for all the married members of the congregation could be planned for this feast of the Conception of the Blessed Virgin Mary or the Sunday nearest it; perhaps priests could arrange for private renewal

of vows for those who wish it; perhaps the man and woman could include a renewal of vows in their family prayers on each anniversary, for they are, after all, the ministers in the Sacrament of Holy Matrimony.

Since marriage vows, like Baptismal vows and Religious vows, are for life, there can be no question of the expiration of the contract and consequent dissolution of the relationship unless the vows are renewed. Rather it is the restrengthening of an ideal which, in the process of living from day to day, may be allowed to fade from the consciousness of the married couple, unless they make some deliberate effort to prevent this from happening.

Children's fairy tales are not alone in their presentation of the idea that "the beautiful princess married the handsome prince and they lived happily ever after." It has been pointed out that the famous lovers of literature always died before marriage. Dante and Beatrice, Romeo and Juliet never had to look at each other over the breakfast table every morning year after year or make all of the many little adjustments necessary to living together. The poem, the story, and the play end with the marriage ceremony, which is really the beginning.

What happens afterward, or should, is the sanctification of the souls of the man and woman through the self-giving of each to the other and to God for the creation of a new unit, the Christian family. Through the interchange of personalities, the learning to understand the marriage partner, each becomes more whole, more saintly, and their love for each other is deepened and strengthened.

The wife and mother, with her last-minute guests for dinner, crying baby, and ringing telephone, has as many opportunities for the conquest of self-will as the nun in her cloister. Holy Matrimony, as well as the Religious Life, should be a way that leads to perfection.

We dare to believe that in heaven, those who are married are not considered as "Holy Women not Virgins," but as "Wife and Mother, Home-maker," and that the angels rejoice each time the sacrament of Holy Matrimony is consummated in generous, considerate love for one's partner and obedience to the law of God here on earth.

New Gods That Newly Came Up

BY JOHN S. BALDWIN, O.H.C.

Since, dear Department of Christian Education, you have invited us all to sit around tables and discuss everything in earth and heaven, and since, alas, we cannot literally and physically sit at a table with you, we are sure you will be eager to have us do the next best thing, and put our thoughts on paper. Elsewhere, we are pained to tell you, this gesture has been sadly misconstrued, eyebrows have been raised, and even naughty words flung about. We almost started once to feel rejected. Then we remembered that you at least would "accept" us just as we are, and give us an experience of "belonging," and beg us to contribute all we can to the Episcopal Church's dynamic interchange. And we for our part promise to take for our model that dear, humble bishop who didn't feel he could contribute to the scholarly discussions at Nicaea, so he went to Nicaea with a brick.¹

Our first throw will be a question: Were the books of the Seabury Series "authorized by General Convention" *before* they were published, or *after*? The point of our asking is this: if they were authorized *after* they were published, it would then be plausible to argue that the Convention had studied them and had approved of every word. But if, *before* you published, the Convention simply authorized you to bring out a new series, then you can hardly blame those who love children for wanting to find out what you are teaching. Not to put too fine a point on it, *are* you teaching the Episcopal Church's religion, or are you teaching something else?

The simplest way to find that out is to lay your books down side by side with the Book of Common Prayer. We have now done this with two more of your books, and here is what we find:

Why Should I? (teacher's manual, grade 7) Seabury Press, \$1.55.

¹As nearly as we can remember, he thought its length, breadth, and thickness might throw light on the Trinity.

We like this vastly better than the manual for grade 4. In addition to its remarkable clever title, it has these excellent points:

First of all it stresses the need for summing up the rambling discussions, for periodic review, and even for an occasional written quiz. It cautions explicitly against revealing, even to parents, any confidence a child may make. It warns also against premature rejoicing over answers made just because the children think you want them. On the whole business of handling the comments it gives excellent advice. And I wish that the paragraph (p. 80) on gratitude as the Christian motive might have been set in larger type.

We are not nearly so happy over the amateur analysing of the children. Our Lord has warned us very plainly not to "judge." We may and should try to *understand* our pupils. But we do not know anybody's motives, even our own. Let us leave that to God.

We take exception also to the statement (p. 52) that it is by shedding old prejudices that children are born anew. That prejudice ought to be shed, no one questions. But according to the Book of Common Prayer children are born anew by being baptized.

We challenge also the insistence (p. 60) that a seventh-grader "dare not face" his own sins except in one of these "accepting" classes. Your present reviewer has been privileged to hear the confessions of a very large number of children of this and neighboring ages, who never heard of such a class, and only wishes he could be as honest and frank as they are.

This further increases our wonder about another paragraph on page 80. Its words, I gladly admit, seem all to be true as far as they go, and we want them to mean what they mean. But especially in the light of the definition on page 1 of *More than Words*, they are open to mean something else. They may be taken to mean that a child who has committed something before his friends and found that they still "accept" him, has

ved absolution. And that use of words is refusing, to say the very least.

Both the things confused are good. If a love and understanding of his friends draw a child to the point where he can admit, let us say, that he has a hot temper, that is fine as far as it goes. It isn't complete: he probably has other faults as well. And if after so heroic an admission, he "feels better," we are glad. The point is that good feeling is not *absolution*. The accepting love of his friends is not absolution either. For absolution, at least in the Prayer Book, is not it is a step in the right direction. And if God's forgiveness *spoken by a priest*. Because it is so spoken, it is completely objective, independent of what you think or feel. If you have made a sincere confession and received absolution, you do not feel, guess, imagine, or think you have been forgiven, but you know.

With the interpretation (p. 82) of the Ten Commandments, we wonder again. We see a hint as to why the First is first, or as to what its "other gods" may be. And the point of the Second is missed altogether. Since these Commandments underlie the other eight, our confidence in our authors is shaken. Let us pray that *Christian Living* may restore it.

We are glad it is not complete. We should be very much against his confessing all his sins before a class. If he wants to confess them all, let him go to an experienced priest.

And when it comes to "Why should I go to church?" why on earth start with *feeling lonely*? If we sit down and draw up a list of all the motives commonly urged for worship, and then arrange these motives in order of height, where will loneliness be? Surely it will be at the bottom. For most of the people we know it would not even be a "point of contact." Why drag it in? As Dean Colin Dunlop has so ably shown in *Anglican Public Worship*, it is precisely because people are urged to go to church for reasons that do not really hold, that nowadays so few people go. Shall we now present these faulty reasons to children? Or shall we, right from the start, point them to the one true reason? We go to church, not because we feel this or that, but because *God deserves to be praised*. God deserves it for what He has done. Not only can a child see that, but his imagination can be fired. To think that when everything was going all wrong, it was God Himself who sprang to the rescue that God the Son stripped off His glory and plunged into the deep water of suffering, and came up holding us in His human hands! Gee! if that's what God is like, I sure ought to give Him a cheer. If God died for me, and I won't give Him the "Who do we appreciate?"—why, I stink.

If the manual could just be revised, and these few faults corrected, we quite think the course would be a whizz. For all it would then need would be teachers qualified to deal competently at any moment with any problem whatever of Christian doctrine,



Christian worship, or Christian life. How many clergy would claim to be ready for that? How many bishops?

Group discussion, of course, can jog along without clergy. In fact, so far as we can see, it could jog along just as well without God.

Families in the Church, a manual for use with classes of parents and godparents, with special reference to Church school grades 1, 4, and 7; Seabury Press, 90c.

This, too, we like. Its preface opens with a section on parents' responsibility that could not be finer. We hope this will be widely and thoughtfully read. We are ready, too, to believe that group discussion, which with children is so liable to ramble, may with adults prove much more constructive and fruitful. The chapter on how it should be organized and led is admirably practical and clear.

We shrink from comment on the chapter dealing with first grade, our own teaching experience being almost all with older children. But we cannot help raising the question, Are you not underrating what first graders can take in? Let them by all means learn that they "belong" in God's Family. But is that to be all? Even we have known six-year-olds who were able and eager to learn much more than that.

The chapter on the fourth grade seems to us to have the weaknesses, as well as the strengths, of the fourth grade teacher's manual, already reviewed. We are sorry to see again the unguarded remarks about our law becoming from within. They mar an otherwise valuable treatment of merely "being good." And we regret particularly that there is no guidance on teaching children to pray, or on the still more delicate art of helping them to seek forgiveness. In a course aimed at "first-hand experience of God's redeeming love" this is to miss the principal thing.

The chapter on the seventh grade, like the corresponding manual, is better. In both, we think, the chief weakness is the attempt to build worship on a foundation that will not hold. The true Christian reason is the only one that will appeal to seventh grade.

We are still more pleased with the chapter on the Means of Grace. The section on Baptism is good. The section on Holy Communion is very remarkably fine. The para-

graphs on Confirmation and Marriage, while less brilliant, are well done. And a brief but excellent bit on Absolution, here stated clearly to be spoken by a priest. Since we have elsewhere questioned the treatment of penitence by the Seabury authors, we are glad to be able here to speak their praise.

But why, oh why, do they leave out Orders and Unction? No doubt few, if any, who attend the parents' class will be ordained. Yet Orders has relevance for every man and woman there. It is in fact the sample of life-service ought to be. Though no hands be laid upon him, though he "only" sells insurance or drives a truck, he ought to offer that work to God and do it daily as for Him. May we hope that you will find room for this in future editions?

And also, please, for Unction. We grant that some nonsense has been written of Christian healing and that some crackpot have been on the loose. But if caution is in order, over-caution is not. There is a sound Catholic doctrine on the use of anointing that ought to be very much more widely known.⁸

On balance, a fine stimulating manual provoking thought, throwing Christian light on many things. It should serve its purpose well.

⁸ See for example the chapter by Charles Harris on Visitation of the Sick in *Liturgy and Worship*, edited by W.K.L. Clarke and published by Macmillan. We can think of few things more practical for parents to discuss.



The Augustinian Catena

CHAPTER XXXII

Confession of the true faith

I give thanks, O my Light, for that Thou hast enlightened me, so that I have known Thee.

And in what manner have I known Thee? I have known Thee, the only living and true God, my Creator. I have known Thee, the Creator of heaven and earth, and of all things, visible and invisible, the true, almighty, immortal, and invisible God; the infinite, everlasting, eternal, inaccessible, incomprehensible, inscrutable, unchangeable, immeasurable, unending; the only source and origin of all creatures, by whom all things were made, in Whom all things consist. Whose Majesty had never beginning, nor shall it ever end, to all eternity.

I have known Thee, the One, True, Eternal God, Father, Son, and Holy Spirit: Three Persons, indeed, but one Essence: Of one single and undivided Nature.

The Father is of none: The Son is of the Father alone: The Spirit is of the Father, and of the Son.

Thou art always from the beginning, God, Three and One, the only and true God, the Almighty: the One First Cause of all things, the Creator of all things both visible and invisible, spiritual and temporal and at the last human beings, of a nature in some sort common to both, having body and spirit combined.

I have known Thee, and confess Thee, O father, unbegotten, Thee, O Son, begotten of the Father, Thee, O Holy Ghost, neither begotten nor unbegotten, God in Three Persons, co-equal, consubstantial and co-eternal, the Holy and undivided Trinity.

With the heart we believe unto righteousness, and with the mouth confession is made unto salvation, that Thou art Trinity in Unity and Unity in Trinity.

I have known Thee, the true God, Our Lord, Jesus Christ, the only begotten Son of God, the Creator and Saviour and Redeemer of us and of all the human race. I acknowledge Thee to have been begotten

of the Father before all ages: God of God: Light of Light: Very God of Very God; begotten, not made, being of one substance and co-eternal with the Father and the Holy Spirit, by Whom all things from the beginning were made.

Firmly I believe and in truth confess Thee, O God, O Only begotten Lord Jesus Christ, in the communion of the Whole Trinity to have become incarnate for the salvation of men, and of Mary, ever Virgin, by the co-operation of the Holy Spirit, to have been conceived, and made very man, of a reasonable soul and human flesh consisting.

3. And because, according to Thy Godhead, O only begotten Son of God, Thy nature is impassible and immortal, in that surpassing love of Thine wherewith Thou hast loved us, Thou, the very Son of God, wast in Thy human nature, made mortal and passible.

And for the salvation of the human race, O only Son of God, Thou didst deign to suffer Thy Passion and death on the wood of the cross, that Thou mightest liberate us from everlasting death.

And even to the depths of hell, where our fathers were sitting in darkness, Thou, O Author and Source of Light, didst descend.

And the third day, O glorious Victor, Thou didst rise again to the heights above, resuming Thy sacred body, which after Thy death for our sins, had lain dead in the sepulchre, reviving and quickening it according to the Scriptures on that third day, that Thou mightest place it at the right hand of the Father.

For leading with Thee out of Hades a band of captives, whom the ancient enemy and foe of mankind had kept in prison, Thou hast raised the substance of our flesh, O Son of God, that very body and human soul which Thou didst take of the glorious Virgin.

And with it Thou hast ascended far above all heavens, passing above all the orders of the Angels, to that place where Thou

sittest at the right hand of God the Father, where is the fount of life and light inaccessible, and the peace of God that passeth all understanding.

4. Wherefore, O Jesus Christ, true God and true Man, we adore Thee, and believe in Thee, confessing that Thou hast God to Thy Father;

And we look for Thee to come, in the end of the ages, to judge both the quick and, the dead, and to render to all men both the good and the bad, according to their deeds which they have done in this life, reward or punishment, even as each one should be found worthy of repose or chastizement.

For all men shall rise again in that day at the voice of Thy might, that all human souls may receive the reward of the deeds done here in the body. Every man, according to his deserts shall enter into glory, or into hell.

Thou only art our Life and our Resurrection, O Saviour for Whom we wait, O Lord Jesu Christ, who wilt change this body of our humiliation that it may be like unto Thy glorious body.

5. I have known Thee, the only true God, O Holy Spirit of the Father and the Son, who from Both proceedest.

Thou art consubstantial and co-eternal with the Father and the Son, O Paraclete, our Advocate, who didst descend in the likeness of a dove upon Christ our Lord, and didst appear in the likeness of tongues of fire upon the Apostles.

Thou hast from the beginning, taught the Saints and chosen of God by the operation of Thy Grace and hast opened the mouth of the prophets, that they might declare the wonders of the kingdom of God.

Thou art, together with the Father and the Son adored and glorified by all the Saints: among whom even I, the son of Thy handmaid, with my whole heart glorify Thy name, for Thou hast enlightened me.

For Thou art the true Light, the truth-revealing light, the true Fire of God, and

Guide of souls: Who, O Spirit of Truth, teachest, and, by Thy holy unction, leadest into all the truth.

For without Thee it is impossible to please God: Who Thyself art God of God and Light of Light proceeding ineffably from the Father of Lights and from His Son, our Lord Jesus Christ, with whom Thou art consubstantial and co-eternal and co-equal, ever reigning and for ever glorified together in the One Holy Trinity.

6. Thus have I known Thee, O One, true and living God, Father, Son, and Holy Spirit: Three Persons, indeed, but One only in essence:

Thee I confess and adore and glorify with my whole heart, the only true God, holy, immortal, invisible, unchangeable, inaccessible, unsearchable, one light, one substance, one bread, one life, one good, one beginning, one end, one Creator of heaven and earth, by whom all things in heaven and earth and under the earth live and consist, by whom all things are ruled, governed, and quickened, beside whom there is none other God in heaven or in earth.

7. So I have known Thee, O Lord God, who knowest me.

So have I known Thee, by the faith which Thou hast inspired, my Light, the light of my eyes, O Lord my God, the Hope of all the ends of the earth, the Joy that gladdens my youth, the Blessing that sustains my old age.

For in Thee, O Lord, all my bones shall rejoice, saying: O Lord, Who is like unto Thee? Among the gods there is none like unto Thee, O Lord.

The hands of men did not fashion Thee, Thou didst fashion the hands of men.

As for the images of the heathen; they are but silver and gold, the work of men's hands.

Not such is the Creator of men.

All the gods of the heathen are demons. It is the Lord that made the heavens.

The Lord, He is the God.

Let gods who have not made heaven and earth pass away from heaven and earth.

Let heaven and earth bless the Lord God, Who created heaven and earth.

The Society Of The Holy Cross, Korea

DOROTHY MORRISON

(Secretary to the Korean Mission)

The Society of the Holy Cross, which is purely Korean Community for Korean women, was founded in 1925 when the first aspirant was clothed as Sister Phoebe. The reaction towards the Religious Life was, of course, supplied by the Sisters of S. Peter, from England, who laboured so faithfully in Korea at that time. Aspirants and Novices came and went, but Sister Phoebe stayed and finally, in 1941 became the first Korean Mother of the Community. Up to that time, Sister Mary Clare C. S. P. had been acting as Mother. She was Mother in name, but in actual fact she was also Sister, Guardian, tender and prime mover, as without her it was unlikely that the tiny Society would ever have reached stability.

During the Second World War the Sisters remained true to their rule. There were only five of them and they suffered untold indignities from the Japanese. In 1946 Sister Mary Clare returned to Korea—the only British Sister able to go back. She refused to take up once more her position as Mother of the S.H.C. and remained as "Sister Adviser," engaged upon help and advice, but with her chief task the translation of the Divine Office into Korean. This task she had just completed, when she was taken into captivity in North Korea in 1950—the captivity in which she died in a few months.

Meanwhile the Korean Sisters had been evacuated to Pusan. Mother Phoebe had been arrested with Sister Mary Clare, and spent many days in the Communists' hands before being released. In Pusan, where the overcrowding was beyond belief, the Sisters lived in a tiny room all together, but helped in countless ways among the refugees and the hospitals.

Apart from the discomfort and privations of those war years, their greatest grief was that they had to turn a blind eye to any aspirants to the Society. In 1953 they were able to return to their Convent in Seoul, but the buildings had been badly damaged.

It was not until 1954 that they were able to accept any aspirants, and in a crowd they came—six of them. There would have been more, but the five Sisters would have been too few to deal with them. Three of these aspirants are now Novices, Lucy, Monica, and Margaret Maria, having received the habit on July 2nd, 1955. Sister Maria has been elected to succeed Sister Phoebe as Reverend Mother of the Society. With her at the Convent in Seoul are Sister Tabitha, Sister Esther and Sister Mary Agnes. Sister Phoebe has gone to take charge of the large orphanage at Sou-won.

The Breviary, upon which Sister Mary Clare spent the last months of her free life, has been recovered from the place in which it was hidden. For sometime it was assumed



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that it had been lost, and that all her years of patient work had been to no effect. It is now being printed and will be available for all Sisters, Novices and Postulants.

More aspirants are asking to join the Society, and there are greater hopes for its growth than there have ever been before. But in this day, when the average Korean family lives near the starvation level, the S.H.C. is no exception. The Korean Mission (69 Princes Gate, London S.W. 7) has a special fund to help the Society, as few aspirants can bring to it even enough money to pay for their keep, and prayers and help for them are badly needed.

This is the bare bones of the story, but please realize its gallantry. In Korea every young woman is expected to marry. There is no real word in the Korean language for an unmarried woman of over 18 years of age. It is a disgrace and a shame to a Korean

family if its girls do not find husbands before they reach this age. The deliberate choice of a life of Poverty, Chastity, and Obedience is looked upon with disapproval, even in so-called Christian countries, where the "spinster" is gladly accepted as a necessary evil to do a great deal of useful work. Consider the faith which is needed to choose that way of life in a country such as Korea which has no Christian tradition, and no knowledge whatsoever of the Religious Life, where even Catholics are not sure that this way is not a delusion and where it cuts clear across every tradition of three thousand years. But to this way of life Korean women wish to dedicate themselves in 1958. Does anyone still doubt the quality of the Faith taught by the Anglican Church in Korea? Or the need for making it available for all who would learn it?

Anglicanism In Australia

BY THE REV. A. P. B. BENNIE, M.A.

We should, perhaps, have entitled this article "The Church of England in Australia and Tasmania." For this is its legal title; it is both symptomatic and significant, and possibly as unfortunate in its way as the legal title of the American Church itself. However, it exactly describes the position in which an Anglican churchman finds himself in Australia. Each of the twenty five dioceses has its own legal constitution. These vary from diocese to diocese, but the purport of them all is to define the Australian Church, not so much as a daughter of the Church of England with an organic life of its own, but as an integral part of the Church of England functioning in Australia. In 1913 eminent English and Australian counsel agreed that "The Anglican Churches in Australia and Tasmania are all organised on the basis that they are not merely Churches 'in communion with' or 'in connection with' the Church of England, but are actual parts of the Church." It is true that many of the dioceses are organised into provinces coterminous with four of the six states, and that there are corresponding Provincial Synods; and all the dioceses send representatives every five years to the General Synod of the whole Church. The canons of these syn-

ods have, however, no binding effect in a diocese unless and until they are accepted by that diocese; for there are no fully legally recognized Provincial or Federal Constitutions. These greater synods tend therefore to degenerate into merely advisory debating societies.

The same eminent counsel gave it as their further opinion that in accordance with the various diocesan constitutions, the Australian Church is wholly bound by English ecclesiastical law, and is not competent to alter or amend any part of the English ecclesiastical law or liturgy. The received opinion was tested in New South Wales when a number of persons prosecuted the Bishop of Bathurst in the civil courts for authorizing variations from the Book of Common Prayer of 1662 in his diocese. In 1948 the Equity Court gave judgment against the Bishop, and, upon appeal to the High Court of Australia, the judgment was upheld as the judges were equally divided. This division of opinion among the judges of Australia's highest court naturally throws a good deal of doubt upon the ultimate tenability of the previously accepted understanding of the legal strait-jacket in which the 'founding fathers' had placed the Church.

Origins

The Anglican Church was brought to Australia, naturally enough, by rather home-sick settlers determined to transplant the English Church exactly as they knew and loved her at home.

The nostalgia has persisted and is probably a strong contributory cause of the fact that, while thirty-eight per cent of Australia's nine million inhabitants claim membership in the Church of England, the Church always comes at the bottom of any mass-observation or public opinion poll on Church attendance. Preaching in Melbourne Cathedral in 1955, the Bishop of Canberra and Goulburn said, "The Church of England in Australia has remained the most colonial minded of all the institutions that help to form and fashion our national life." On this is sufficient commentary to state that almost half the present diocesan bishops were born and trained in England.

If the Australian Church is to be a national church the first step is, of course, to make it possible to become so, by drafting a constitution to make it legally autonomous. Ever since the first World War the General Synod has been engaged on the task, but so far has failed to reach sufficient agreement. The point of contention is the nature of the supreme tribunal for determining questions on which doctrine is involved. Most of the dioceses insist on the Catholic doctrine that the episcopate is the guardian of sound doctrine, and that the final court of appeal should consist of the Episcopal Synod advised by theological and legal assessors. But this does not commend itself to the large diocese of Sydney and to a lesser degree Melbourne. To appreciate the significance of this it must be remembered that in a population of nine million and a quarter persons, Sydney contains a million and a half, and Melbourne a million and a quarter persons. Whereas the States of Queensland, South and Western Australia have been largely influenced by the Catholic Revival, the ecclesiastical tone of Melbourne is predominately Evangelical. This should make for healthy variety, but the story does not end there. The diocese of Sydney, situated in the most historic and populous city in the land, is controlled by a relentless form of fundamentalism, inspired by a peculiar blood-the-

ology, probably unique on such a scale in the Anglican Communion. Mass vestments are prohibited by canon in this diocese, which has shown an inclination to resist any change from the superficial appearance of the Church of England in 1820. Accordingly, though personal relationships are cordial, a common understanding is not always easy to obtain.

Yet the continent is so vast, that, if we exclude Russia, it could conveniently fit the whole of Europe into its geographical area. It stretches from New Guinea on the equator to Hobart in Tasmania where you are likely to have a fire in midsummer. The eastern, southern and south-western coastal fringes are reasonably closely settled, in spite of the fact that nearly half the population is crowded into the six State capitals. Here the diocesan and parochial systems flourish much as they do elsewhere in the Anglican Communion. The rest of the country can be divided into the vast grazing ranch areas (called by us "the bush") and the central and western desert. The desert has been sporadically but bravely tackled by two or three "cinderella" dioceses, but the prospect has proved heart breaking without much more centrally inspired organization and support. The Bishop of Adelaide has before the Church at the present time a strategy for the desert that would attach its areas under an assistant bishop to the nearest great sees, a method not without comparison to the strategy of American missionary bishoprics. Any hesitancy before the intrinsic reasonableness of such a policy is only due to the fear that the wonderful family feeling which exists between the bishops of these sparsely manned dioceses and their priests might be lost in the inevitably less personal atmosphere of a larger unit.

Bush Brotherhoods

The problem of the Australian ranch country—our "wild west"—has been solved in the past in a somewhat unique way by the Australian Bush Brotherhoods. These now operate in the dioceses of Brisbane, Bathurst and North Queensland, and have operated in the past in many other 'bush' dioceses. They are companies of priests who agree to work under a Principal for five years for pocket money and keep, and to remain unmarried for the duration of their

service. They meet quarterly and share a common life, working together vast tracts of country, traveling huge distances, celebrating mass in homesteads, schools and wherever a temporary altar can be set up. The Bush Brotherhoods have attracted many more English priests than Australian, perhaps because the bush has little romantic appeal to the Australian who seems constitutionally urban, even if he enjoys no international reputation for urbanity. It has been not uncommon for a young English priest to serve five years in a brotherhood, return to England, and then to reappear on the scene some fifteen years later as a diocesan bishop. Seven of the present bench have been bush brothers. It should be emphasised, however, that this is the Australian Church's own judgment and decision, for there is complete freedom of election. It is a tribute, too, to the qualities of the priests the older Church has so freely given.

Missions

In foreign missionary work the record of the Australian Church is creditable. The Church Missionary Society is strong and well organized, and has made its own distinctively evangelical contribution to dioceses in Africa, India, China and Southeast Asia, as well as to the Australian aborigines in the Northern Territory. The Bishop of Central

Tanganyika is an Australian and this diocese is an especial field of the Australian C. M. S. The whole Australian Church is organized for missionary work in the Australian Board of Missions, which bears a very close resemblance to the English Society for the Propagation of the Gospel, particularly as the C. M. S. canalises most evangelical missionary effort. The Australian Board of Missions concentrates on areas for which it is felt propinquity gives Australia a special responsibility. One of these is the magnificent missionary diocese of New Guinea, described very justly by Dr. Wand, the present Bishop of London, when he was Archbishop of Brisbane, as "the brightest jewel in the crown of the Australian Church."

Isolation

A sparsely populated country of large distances poses its own problems for the Church. The various States, in spite of increasing air travel, become more and more distant. Most priests live in comparative loneliness, desperately in need of the cross-fertilisation that intercourse with other minds alone can give. Australia has not yet solved the problem of adequately financing ecclesiastical effort, with the consequence that endless time is wasted in attempts to raise the necessary finance to continue, let alone expand the work. A world of bazaars



THE CRIB AT HOLY CROSS

and tea parties is not the most fruitful field for a developing spirituality. There is but one religious community for men, the Society of the Sacred Mission in Adelaide, and three established communities for women, though none of these are contemplative.

As a result of this isolation within the country itself, emphasised by Australia's own geographical isolation, together with the small population and the almost complete control of the publishing business by English firms with their own wares to sell, creative Australian theology is nonexistent. There is some lively theological thinking, but it would be hard to find one theologian of real eminence writing and publishing in Australia. Perhaps it is true that lack of theological libraries makes scholarship physically impossible. There are the theological Colleges satisfying the very modest demands of the Australian College of Theology, though these are adequate enough as a minimum. The College is a Board of examiners appointed by General Synod, which does award higher degrees, including a doctorate in theology. To date only two doctorates have been awarded by examination and the rest are honorary. The Bishop of Canberra and Goulburn, whose chief city contains the Federal Parliament, the National Research University and about 30,000 civil servants, is addressing himself to this situation, and, like the statesman and prophet that he is, is determined to build a great research library around a Collegiate church in Canberra, which will light a lamp of theological learning for the whole Church.

Future Maturity

The Australian Church got moving in the heyday of Victorianism, and she has moved from the great Queen's prejudices and limitations in different places at different speeds. The liberating ideals and wider horizon of the Catholic movement interpenetrates the whole life of the younger provinces in Queensland and southern and western Australia. This is so in no small degree to the inspiration of great Catholic centres such as St. Peter's in Melbourne and Christ Church St. Laurence in Sydney, and to a lesser extent to their equivalents in Brisbane and Adelaide. These great churches

with their splendid worship and stirring history have sent an extraordinary number in every generation of young Australians into the priesthood who have diffused the gracious privileges of the Catholic faith into the most remote parts of the continent.

The situation of the Australian Church is the situation of adolescence. Nonetheless she has not failed to exemplify sufficient of that Catholic beauty and rational freedom which convinces those that love her that the Anglican Communion holds within her the conditions of the world's spiritual maturity.

SOCIETY OF ST. STEPHEN

1905-1955

On September first the Society of Saint Stephen observed its fiftieth anniversary.

This little known group is a society for Deaconesses of the Episcopal Church who desire to keep a rule of life. Its object is to bind its members more closely to our Blessed Lord by the power of His Holy Spirit, and to one another in His loving service. At the present time there are thirteen members of the Society, but through the half century of its existence thirty-nine women have belonged to it.

The Society of Saint Stephen was inaugurated at Peekskill, New York, on September 1, 1905, by Fr. William F. Mayo, of the Order of the Holy Cross, following a retreat for Deaconesses.

During the fifty years there have been but two Directors: Father Mayo and the present Director, Fr. Vern L. Adams, O.H.C.

Spiritual Reading

[As Distinguished From Study]

ALAN G. WHITTEMORE, O.H.C.

The best spiritual reading is the Bible.

Next after the Bible is one book in a class by itself, *The Imitation of Christ* by Thomas 'a Kempis. If we happen to have neglected it recently we might, for a while at least, have it with us during our daily meditation; for use as needed. It is so rich and concentrated (like chocolates!) that we can take only a little at a time.

After this come a handful of books—all brief like the *Imitation* but full of meat. I mention only five: St. Augustine's *Confessions*, Scupoli's *Spiritual Combat*, *Introduction to the Devout Life* by St. Francis de Sales, Brother Lawrence's *Practice of the Presence of God* and St. Bernard *On the Love of God*. (For the last, get the recent new translation published by Morehouse-Gorham Company, 11 East 41st Street, New York, N. Y.) All these you should own, to read, or read scraps of, from time to time. It might be a blessing to be marooned on a desert island with no books at all but the Bible, the *Imitation* and these.

As things are, however, we are prone to read anything and everything that our eyes light upon. We would not dream of being so careless about the things we put into our stomachs as we are about the things we put into our minds. In any case, for a balanced diet, there should be a certain amount of inspiring reading on our daily menu. We always should be in a process of reading at least one spiritual book. Nor is it absolutely essential that the book should be dull.

The books on the following list have been selected almost at random; in this sense, at least, that for every one of them there are a score of others just as fine. However, all these are good and all are interesting and all (except two or three, perhaps) are easily available.

Indeed, you might be able to borrow most of them either from The Free Lending Library, Convent of the Holy Nativity, 101

East Division St., Fond du Lac, Wisconsin or from St. Bede's Library, 157 East 72nd St., New York 21, N.Y. or from numerous other good libraries connected with seminaries or parishes; perhaps including your own. We have written St. Bede's and the Sisters in Fond du Lac and have been assured that both libraries will be glad to lend the books specified below (if they are available when you apply) or else appropriate substitutes.

The idea is to read one from each group in the order given (A,B,C, etc.) and try to get the first book in each group for the first time round and so on.

A SPIRITUAL READING LIST

(The data given with each book will be sufficient either for a library or at your local bookshop.)

A. *Saint Francis of Assisi*, by Johannes Jorgensen (translated from the Danish by T. O. Sloane) Longmans, 1912.

Life and Letters of Janet Erskine Stuart By Maud Monahan, Longmans, 1934.
Damien the Leper, by John Farrow, Shephard and Ward, 1937.

B. *With Christ in God*, by S. C. Hughson O.H.C., Holy Cross Press, West Park, N.Y., 1947.

The Elements of the Spiritual Life, F. E. Harton, MacMillan, 1932.

Meditations on the Apostle's Creed, by J. G. H. Barry, (published by E. S. Gorham in 1912. Consult Morehouse-Gorham).

C. *The Call of Israel*, by W. J. Phythian-Adams, Oxford Univ. Press, 1934.

The Man Born to be King, by Dorothy Sayers, Gollancz, London, 1946.

The Book of Isaiah, (2 Vols.) Hodge and Stoughton, 1907. This has gone through many editions; a good and fairly recent one by Harper Brothers.

D. *The Venture of Prayer*, by Hulse Northcott C. R., S.P.C.K., London, 195

Mysticism, by Evelyn Underhill, Dutton, 1912.

The Philosophy of Mysticism, by E. I. Watkin, Harcourt, Brace and Howe, New York, 1920.

The Hidden Life of the Soul, by Jean Nicholas Grou (English Translation) Longmans, 1904.

Therese of Lisieux, by Hans Von Balt-
haser (Translated by Donald Nicholl)
Sheed and Ward, 1954.

Some people find it hard to penetrate through the natural sentimentality of a French girl of the nineties to the iron core within. After the penetrating analysis of the great Swiss theologian, however, you may want to read the Saint's Autobiography (English translation) Kenedy and Sons, New York, 1912.

Christ the Life of the Soul, by Columba D. Marmion O.S.B., Sands and Co., London, 1922.

The Idea of the Holy, by Rudolf Otto (English translation) Oxford Univ. Press, 1928.

The Interior Castle, by St. Teresa.

The Ascent of Mount Carmel, by St. John of the Cross.

Addenda:

1. *Abandonment to Divine Providence*, by J. P. de Caussade S. J. (English translation) Benziger Brothers, New York. This may or may not appeal to you at first. It is a small book; you might send for it and see. Some day you will want to carry it always in your pocket to read a paragraph at random, or perhaps only a sentence or two, when opportunity affords.

2. Almost any books by the following authors are inspiring: J. G. H. Barry (Consult Morehouse-Gorham), Father Hughson (Holy Cross Press), St. Francis de Sales, Pere Grou and Dom Columba Marmion (Sands and Co., London).

3. If you want a real gem get *The Perfect Joy of Saint Francis*, by Felix Timmermans (English translation) Farrar, Straus and Young, New York, 1952.

A Layman Gives Thanks After Confession

ESTHER H. DAVIS

How broad is Thy forgiveness, Oh my God, how sweet. Thy dispensations! In deep penitence I kneel, waiting the morning now with quiet heart when I can worthily receive Thy Lord.

Thou seest all my comings and my goings, and even my most secret thoughts are not concealed from Thee. Thou art familiar with my weaknesses and knowest that I cannot judge myself. Like a swaying branch I swing from side to side. Either I accuse myself as chief of sinners, knowing myself beyond all hope of redemption and limiting Thy forgiveness. Or I make excuses for all my manifold sins and wickednesses, not deeming them sufficiently grave to need Thy pardon. But in Thy wisdom and mercy Thou hast not left the decision in my hands.

Thou art my creator and Thou my judge.

But how shall I know Thy judgments, and how be sure of Thy absolution? How can I accurately gauge the sincerity of my repentance, or examine my motives and intentions with objectivity? Thou canst forgive my sins, I know, and art willing and anxious so to do. But pride of spirit and an unregenerate heart are barriers that Thou dost not surmount alone. Left to myself I question my penitence and doubt that full remission can be mine. Though well I know Thy love and doubt it not, my emotions are apt to betray my heart and mind, leaving me adrift on the sea of my transgressions.

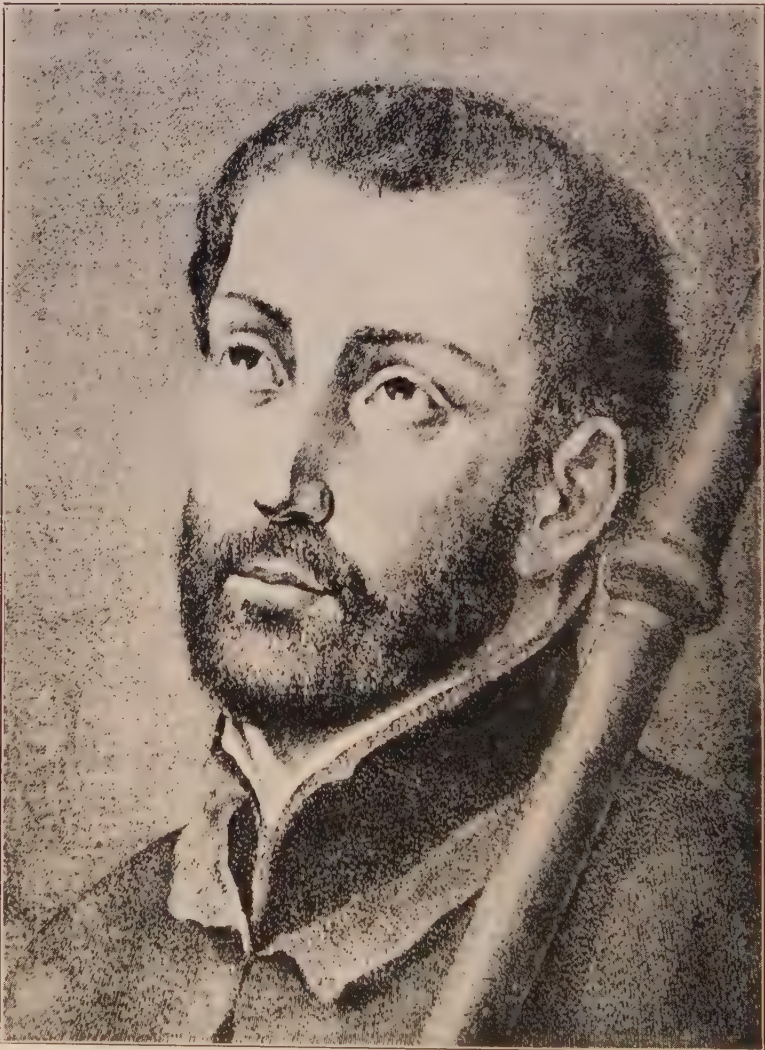
How wisely hast Thou provided for me a never-failing way that I can have complete assurance and rest secure within Thy love and favor. Thou hast ordained that earthly shepherds shall guide and guard thy

flock, and to them Thou hast given the power of binding and loosing. My heart is filled with gratefulness and I am well content. Having made my humble confession to Thee in the presence of Thy priest, I know my burden has been removed. I hear the words of absolution, knowing them to come from Thee, and in this certitude my soul finds peace.

Thus am I restored to my rightful place as a child of Thine and heir to all the glor-

ies of eternity which Thou hast prepared for me. Accept my threefold gratitude, dear God. For Thy inexhaustible and ever-available pardon, so freely given. For Thy priests who serve as Thy interpreters. And for Thy Son, who gave His life that I might live.

In the morning, with a heart overflowing with love and thankfulness and humility, I shall arise and go unto the altar of God, O God who giveth joy to my youth, and all the days of my life.



ST. FRANCIS XAVIER

Birthday Commemorations

St. Francis Xavier

One who labored indefatigably and long to make the Christ Child known among the heathen is "The Firebrand of the Indies." His real name is Francis Xavier. Born at the Castle of Xavier near Sanguisa in Navarre, April 7, 1506. Francis' Heavenly Birthday came on December 2, 1552 on the Island of San Chan near the coast of China.

While studying in Paris Francis met St. Ignatius Loyola who was at that time planning the Society of Jesus, known more commonly as the Jesuits. Francis offered himself as a candidate for the Society in which he made his vows on August 15, 1534. He taught in Paris for some time, then left with his companions to go to Venice where he was tireless in attending to the sick in the hospitals. He received Holy Orders with St. Ignatius on June 24, 1537—the Feast of St. John Baptist. This was a good omen. Francis imitated him in his zeal in preparing for the coming of our Lord into the hearts of the heathen. Some months were spent in Rome waiting for the definitive foundation of the Society of Jesus.

In the meantime an appeal came from King John III of Portugal to evangelize the people of the East Indies. On April 7, 1542 he sailed for India and landed at Goa, May 1542. Five months were spent in ministering to the sick. Francis longed to impart the knowledge of our Lord to the children; so ringing a bell, thus attracting a crowd, he led them into the Church where he instructed them. He travelled from island to island overcoming unbelievable obstacles, going into China and Japan, converting and baptizing thousands. It is remarkable how one man in the space of ten years, could have visited so many countries, preached the Gospel and converted so many infidels.

St. Francis Xavier is considered the greatest missionary since the time of the Apostles. He is universally credited with being the founder of modern foreign missions.

St. Nicholas

St. Nicholas is one of the most popular saints in the Greek as well as the Latin Church in spite of the fact that little is known of him except that he was Bishop of Myra in the fourth century.

INCARNATUS

CHRISTINE FLEMING HEFFNER

All thanks be to most Holy God,
That He with foot of man has trod
Upon His thorny creature, earth,
Has known the pain of breath and
birth—

And coming thus, has brought us
hence

A shadow of magnificence,
A humbling glory, cleansing pain,
And drawn us to Himself again.

The angels gasped, nor understood
The pitying depths of Fatherhood:
That God Himself should stoop to
serve

The ones who naught but death
deserve—

The miracle supreme, sublime,
Great God made man! In space and
time

The Infinite! The gulf crossed o'er
That man might know his God once
more.

The earth rolled on, nor stopped
deterred

The moment the Event occurred.
Men touched and saw, nor yet
perceived

The Gift of Heaven on earth received.
O blinded man, that still resists
The shattering Fact that yet exists,
Deaf to the Word, to Light still blind,
The tragedy of humankind.

More must we ask, so much in debt—
redeemed, relieved, but wandering
yet:

O Thou our God, Thy Spirit give,
that we may see Thy Son—and live!

St. Nicholas is the children's saint, because he always retained the virtue of meekness and simplicity, being without guile or malice. He was grounded in the fundamental virtue of humility at a very early age which enabled him to be drawn to serve God without recompense.

In Germany, Switzerland and Holland he is believed to be the secret bestower of gifts to children on December sixth. In the United States and some other countries, St. Nicholas is identified with Santa Claus who makes glad the hearts of children by his bestowal of gifts on Christmas Eve.

St. Stephen

St. Stephen, the first Christian Martyr, was also one of the first deacons. Little is known of his early life. Stephen is a Greek name meaning a wreath or crown, which suggests that he was a Hellenist, i.e. one of those Jews who had been born in some foreign land and whose native tongue was Greek.

The feast of St. Stephen is one of the most ancient in the Church, being celebrated even before Christmas. It was first kept in the East and was then carried to the West. St. Stephen's death had a profound influence in spreading the Church. After the persecution many Christians fled for their lives and wherever they went spread the Good news of the Gospel.

St. John the Evangelist

St. John, Apostle and Evangelist, who is styled in the Gospel, the Beloved Disciple of Christ and is called by the Greeks, the Divine, was a Galilean. He was the son of Zebedee and younger brother of St. James the Great with whom he was brought up in the trade of fishers. John seems to have been a disciple to John Baptist and it may be that he was "that other disciple" who was with St. Andrew when he followed Christ. St. John is said to have been the youngest of all the apostles, probably about twenty five years of age when called by our Lord, for he lived 70 years after the death of Christ and died about the year 100.

Our friend Fr. Alban Butler has some beautiful legends of St. John. The most touching one is that when the Beloved Disciple was too old to preach he used to be



ST. STEPHEN,

BY MARTINO DI BARTOLOMMEO, 1389-14
COURTESY OF THE METROPOLITAN MUSEUM
OF ART

ried to the assembly of the people and short them continually: "My dear children, love one another." This, however, varied his listeners who asked him why he always repeated the same words. He replied, because it is the precept of the Lord, and if you comply with it you do enough." St. Augustine's version of this is: "Love and do as at you like."—A favorite expression of our Father Founder.

The Holy Innocents

The Holy Innocents were those killed by Herod "from two years old and under" when he hoped to kill the New Born King. Various authorities have estimated the number of children killed from a grossly exaggerated 64,000 to about six. The latter figure is probably more nearly correct, since Bethlehem was a rather small town. This cruel deed of Herod is not even mentioned in the Jewish historian Flavius Josephus, though he relates quite a number of atrocities committed by King Herod during the last years of his reign. The number of these Holy Innocents was so small that this crime appeared insignificant amongst the other deeds of Herod.

The Birthday Commemoration of the Holy Innocents is kept on December 28th. The liturgical color of the Mass is purple, not red, because these children were martyred at a time when they could not attain the glorious vision.

Thomas Becket

Thomas Becket, Archbishop of Canterbury, is one of the best known of the English Martyrs. He died in his cathedral on December 29, 1170.

Despite his humble birth his parents were intelligent enough to see that their son should be well educated. This enabled him to find his way into the service of Theobald, Archbishop of Canterbury where he became his most trusted clerk. Theobald gave him every opportunity to increase his usefulness; ordained him deacon in 1154, gave him preferments including the Archdeaconry of Canterbury. In 1155 Thomas was made Chancellor of the realm under King Henry I where he soon made himself indispensable to the king. When the time came to choose a successor to Theobald in 1161, Thomas was appointed by the king to become Archbishop of Canterbury. First, Thomas had to be ordained priest before assuming the office; this being done he was consecrated Archbishop.

His many clashes with King Henry made the king cry out to his knights, "and you, also varlets, look on, and have not attempted to rid me of this insolent priest."

This reproach was too grievous to be borne by four of his knights who went directly to the Cathedral and murdered the Archbishop as his monks were singing vespers.

The Order of Saint Helena

Versailles Notes

During October and November the Sisters were kept stepping with convent and school duties and various missions. (Someone has said that Sisters look thirty, go to sixty, and are really ninety!) Senior Weekend came early in October, when the superclassmen and a few mothers went on a camping trip to Cumberland Falls, Kentucky. Among other things, they left their Sunday clothes behind, and phoned to ask if they might wear Bermudas to church. One of the teachers wired back: "Pray in shorts!" The girls learned the hard way that it takes a week to recover from a sleepless weekend. While they were away,

Father Hosea took time out to show the rest of the school his excellent color movies taken en route to and during General Convention.

On October 10th, Sister Frances travelled from Versailles to Louisville to join our Newburgh Sister Mary Florence at a meeting of the Guild of St. Helena, where they spoke about the Order and showed slides. Then Sister Mary Florence paid us a short visit here. A few days later, Sister Rachel spoke to the Woman's Auxiliary of the Church of the Good Shepherd in Lexington, and the next day left for a weekend in Roslyn, Virginia, where she was one of the leaders of a Church school conference.

The staff and students of Margaret Hall enjoyed an after-dinner talk by Father Coleman, a missionary to Japan, on October 22nd. Our Japanese teacher-Student, Miss Anne Marie Hitomi, enhanced the occasion by wearing one of her beautiful kimonos. She did the same when she went with some of the girls to hear "La Boheme" at the University of Kentucky, and, believe it or not, met two more Japanese in full regalia! The seniors took advantage of another stage opportunity when they saw the Transylvania Players present "The Cocktail Party."

Along athletic lines, two outstanding events this fall were a "Gymn-khanna" (stunts on horseback) held at the local riding academy, and the annual hockey tournament. With such a full extra-curricular program, all signs of homesickness among the girls were soon banished.

Bishop Moody's tenth anniversary of Consecration occurred on October 24th, so a large Margaret Hall delegation helped him celebrate by attending Evensong at the Church of the Good Shepherd, Lexington.

The Feast of Christ the King, in the school Chapel of Christ the King, was duly honored with Solemn Mass, as was St. John's Saints Day. The festivity of these two celebrations contrasted sharply with the Requiem that followed on All Souls Day, November 2nd. On that day Sister Mary Joseph attended a dinner meeting of the Business and Professional Women's Guild at Christ Church, Lexington, during which she spoke and showed slides about the Religious Life.

We were delighted to share our Thanksgiving turkey with Father Turkington, our Assistant Superior, and to have him here early enough to celebrate Thanksgiving Mass.

At the end of November, several faculty members attended the Kent Seminar, held in honor of the fiftieth anniversary of Kent School, Connecticut. The Seminar featured such distinguished speakers as Dr. Pollard, Mr. Alan Paton, and Jacques Maritan.

Our Mass intention for the very last day of the month, the Feast of St. Andrew, was for St. Andrew's School, Tennessee, also observing its Golden Anniversary.

The Order of The Holy Cross

At Mount Calvary

All Saints, 1955

Dear Friend,

You are probably tired of hearing about the beauties of Mount Calvary. I know I was before I came out here. I could not see why everyone had to rave so much about it. I understand better now; but I restrain myself, because I know it is futile to attempt to describe them. You have to see them to believe them, and no one will believe you till he has. We can only hope you will come out and pay us a visit.

Perhaps you were concerned for us about the forest fire. It certainly was a horrendous display. But it never got as close to Santa Barbara as the newspapers across the country gave the impression, and fortunately for us, it was on the opposite side of town. To live for ten days, however, with an inferno like that raging uncontrollably in the vicinity, threatening, as it did at least twice, to swoop around in our direction, was a rather dis-

turbing experience. We were grateful to the fire-fighters when their heroic efforts finally brought it under control.

The summer was a quiet time, though we had a steady stream of guests, and we were happy that several of the bishops and delegates to General Convention were able to visit us on their way to or from Honolulu. With the fall, the tempo has stepped up. Lay Retreats have filled the house to capacity each of the last few weekends, and will continue to do so until just before Christmas. A large Priests' Retreat also took place here last week.

This Retreat work is our primary activity, and we are happy to report that it is being most ably seconded by the work of the St. Mary's Retreat House for Women, run by the Sisters of the Holy Nativity, in Santa Barbara. They also have a full house every weekend and a number of guests during the week as well. In the last two months funerals have been received by them, which marks the possible the beginning of their chapel. The

morely needed, as the little closed in porch, which they have to use at present, is most inadequate.

Our other main work is preaching in parishes. This winter's schedule will include work in California, Oregon, Washington, Arizona, Colorado, Nebraska, and probably Montana. With only four of us stationed here, you can see we shall be getting around. The appointments are mostly three-day schools of Prayer. They make it possible for us to visit smaller parishes and mission, since we can string five or six of them together in one trip and divide the heavy travel expenses among them. The scheme is to give a series of three Schools in the same place about a year apart, thereby covering the material of a full length Mission. This year, however, we have several regular six-day missions scheduled as well. We shall be kept pleasantly occupied.

We hope our friends all over the country will keep our western work in their prayers. We think it is a real contribution to the church in these parts; and certainly the calls for our services and the enthusiasm of the response encourages us. Indeed, the challenge is so great that we are more aware than ever of our need for the support of your intercessions.

Faithfully yours,
Bonnell Spencer, O.H.C.
Prior.

Mission Thanksgivings

We have cause to give continual thanks to God for the generous help which many people and groups give towards the support of the Holy Cross Liberian Mission. But there are two special items which we want to share with our readers this month.

The first is that the Breck Missionary Society, which is made up of students of Seabury-Western Theological Seminary at Evanston, Illinois, recently sent in a check for \$605.00 for the building of a permanent out-patient shelter at St. Joseph's Hospital, Bolahun. This means that the crowds of patients waiting their turns will not have to expose themselves to the glaring sun or the downpouring rain (depending upon the season).

The second cause of rejoicing is that St. James' Parish, Wichita, Kansas, has "adopted" Festus Halay. Festus is now in his senior year at St. Augustine's High School in Bolahun. He is just about the most brilliant we have ever had; he has devoured every book which our little school library offers. However, he is no book-worm: he can, and does, do a good hard day's work on his father's rice farm. When we learned that he wanted to be a doctor, we felt that something ought to be done about it. The people of St. James' have responded and will put him through Friends' University in Wichita. If the young man proves his worth, they will then undertake to put him on through medical school. So we are looking forward to the happy day when a native lad can go back to his own people as their doctor. Do remember him in your prayers.



New Slides

A fine new set of kodachrome (4"x4") slides on the Holy Cross Liberian Mission has been prepared, entitled *In the Bush*. They are most colorful and show various shots of native life, services in the Church, school scenes, and the work being done at St. Joseph's Hospital and at Mbalotahun, the Leper Colony. A former Chinese missionary who saw them says they are the best mission slides she has ever seen. If you want an attractive and informative item on your program for the Parish, the W. A., youth groups, or the Church School, here is just the thing for you! A script explaining the slides accompanies them. Write to the Commissary at West Park, N. Y.

Notes

Father Superior is now making his visitation to the mission at Bolahun. He will not return to West Park until January.

Father Turkington is making the Superior's visitations in this country during the absence of Fr. Kroll. In November he visited Mount Calvary, St. Andrew's School and the Versailles House of the Order of St. Helena.

Father Atkinson during November gave a talk on the Liberian mission at All Saints, Syracuse. In addition he addressed the Graduate Episcopal students at the University of Syracuse on the religious life and the Bolahun Mission. Later in the month he addressed an A.C.U. meeting at St. Bartholomew's, Hohokus, N. J. He also attended the Headmaster's Conference at Kent School.

Father Harris gave a Quiet Day for a group of Protestant clergy at Woodstock, N. Y.

Father Bicknell preached at St. Mary's, Lake Luzerne, N. Y. and served as Locum Tenens at Lake Delaware on two Sundays.

Father Adams gave a mission at Trinity Church, Rock Island, Illinois and preached at Christ Church, Greenwich, Conn.

Brother Michael gave an address at St. Paul's, Doylestown, Pa.

Father Packard concluded his visits to the seminaries as Director of Seminarist Associations and gave an address at St. Peter's, N. Y.

Fathers Atkinson, Bicknell, and Adams also attended a Conference on Preaching given at the Cathedral of St. John the Divine.

Father Baldwin stationed at Mount Calvary conducted missions at St. Francis, Nevada, Calif.; St. Paul's, Salem, Oregon; Mount Calvary Church, Seaside, Oregon; and Holy Samaritan Church, Corvallis, Oregon.

Current Appointments

Father Turkington will conduct a conference for the Society of the Oblates of Mount Calvary in New York City on December 27.

Father Atkinson will address a Conference on Christian Vocation at St. Mark's, Philadelphia on December 27.

Father Hawkins will conduct a retreat for the Sisters of the Church at Toronto beginning on December 27.

Father Harris will give a Quiet Day at St. James' Church, New York City on December 13.

Father Bicknell will give the pre-Christmas retreat to both the Sisters of St. Helena at Newburgh and to the Order at West Park. The Sisters' retreat will be on December 27 and the retreat for the Order will be on the following day.

Father Packard will give a School of Prayer at St. Mark's, Philadelphia on December 3 and will preach a mission at Grace Church, Middletown, New York from December 11-13.

Father Stevens will preach a mission at St. Andrew's, Trenton, N. J. from December 3-10.

Father Baldwin will preach missions at St. Mark's, Portland, Oregon from December 4-6; at St. Michael's, Portland from December 7-9; and at Trinity Church, Portland from December 11-13.

An Ordo of Worship and Intercession Dec. 1955 - Jan. 1956

- 15 Ember Friday V Proper Mass col 2) Advent i 3) of St. Mary—for the *Confraternity of the Love of God*.
- 17 Ember Saturday V Proper Mass col 2) Advent i 3) of St. Mary—for the *Seminaries of the Church*.
- 18 4th Sunday in Advent Semidouble V col 2) Advent i 3) of St. Mary cr pref of Trinity—for the *conversion of sinners*.
- 19 Monday V Mass of Advent iv col 2) Advent i 3) of St. Mary—for the *Community of St. Mary*.
- 20 Vigil of St. Thomas V col 2) Advent i 3) of St. Mary—for the *Order of St. Helena*.
- 1 St. Thomas Apostle Double II Cl R gl col 2) Advent i cr pref of Apostles—for all in *doubt and perplexity*.
- 2 Thursday V Mass of Advent iv col 2) Advent i 3) of St. Mary—for *St. Andrew's School*.
- 3 Friday V Mass as on December 22—for the *Servants of Christ the King*.
- 4 Christmas Eve V col 2) Advent i Gradual without Alleluia—for the *peace of the world*.
- 5 Christmas Day Double I Cl w gl cr pref of Christmas till Epiphany unless otherwise directed at third Mass LG of Epiphany—*thanksgiving for the Incarnation*.
- 6 St. Stephen M Double II Cl R gl col 2) Christmas cr—for *deacons*.
- 7 St. John Ap Ev Double II Cl W gl col 2) Christmas cr—for the *Society of St. John the Evangelist*.
- 8 Holy Innocents MM Double II Cl V col 2) Christmas Gradual (without Alleluia) and Tract cr—for *children in institutions*.
- 9 St. Thomas of Canterbury BM Double R gl col 2) Christmas cr—for the *Priests Associate*.
- 10 Within the Octave Semidouble W Mass of Sunday after Christmas gl col 2) Christmas cr—for the *Seminarists Associate*.
- 11 St. Sylvester BC Double W gl col 2) Christmas cr—for the *bishops of the Church*.
- 1 Circumcision of Christ Double II Cl gl col 2) Christmas cr—for *renewed dedication to God*.
- 2 Octave of St. Stephen Simple R gl col 2) of St. Mary 3) for the Church or Bishop—for the *Community of the Holy Name*.
- 3 Octave of St. John Simple W gl col 2) of St. Mary 3) for the Church or Bishop pref of Apostles—for the *Oblates of Mount Calvary*.
- 4 Octave of Holy Innocents Simple R gl col 2) of St. Mary 3) for the Church or Bishop Gradual and Alleluia—for the *Companions of the Order of the Holy Cross*.
- 5 Vigil of the Epiphany Semidouble W gl col 2) of St. Mary 3) for the Church or Bishop cr—for the *Confraternity of the Christian Life*.
- 6 Epiphany of Christ Double I Cl gl cr pref of Epiphany through Octave—for the *Liberian Mission*.
- 7 Within the Octave Semidouble W gl col 2) of St. Mary 3) for the Church or Bishop cr—for the *reunion of Christendom*.
- 8 1st Sunday after Epiphany Semidouble W gl col 2) Epiphany cr—for *Christian family life*.
- 9 Within the Octave Semidouble W Mass as on January 7—for *chaplains in the armed services*.
- 10 Within the Octave Semidouble W gl col 2) St. Paul Hermit 3) of St. Mary cr—for *vocations to the religious life*.
- 11 Within the Octave Semidouble W Mass as on January 7—for the *persecuted*.
- 12 Within the Octave Semidouble W Mass as on January 7—for the *Holy Cross Press*.
- 13 Octave of the Epiphany Gr Double gl cr—for the *American Church Union*.
- 14 St. Hilary BCD Double W gl cr—for *Church theologians*.
- 15 2nd Sunday after Epiphany Semidouble G gl col 2) of St. Mary 3) for the Church or Bishop cr pref of Trinity—for *catechumens and hearers*.
- 16 Monday G Mass of Epiphany ii col 2) of St. Mary 3) for the Church or Bishop—for the *faithful departed*.

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. . . Press Notes . . .

I made a new venture for Holy Cross Magazine. We often have been notified of pre-views of motion pictures but have never attended them, nor have we mentioned them in the Magazine. The Father Editor and I thought this one would be of interest to our family, so Mr. Chapman and I went down to New York City to see the preview of "Lease of Life," starring William Donat as an Anglican priest.

This is an English Film, photographed in Yorkshire, with a number of views of Beverly Minster, as the cathedral in the story, and some interesting shots of a nearby village and its streets. These views give one a feeling of the difficult work the priest has—somewhat drab, almost lifeless surroundings. One misses views of the lush, misty vistas of the lawns and the forests of other parts of England. But the views are background thought for the plot of the story, (which is a simple one).

This is not only an English film, it is very Anglican throughout, and Episcopalians U.S.A. will be completely at home with it. One statement of a school trustee regarding a new chaplain for the school—"We must surely avoid 'High Church'"—is definitely obeyed. All the familiar characters of the life of any parish are presented; there is humor, suspense, tragedy and sorrow. And at the end some straight-forward talking by the Rector to his congregation. Laymen may not like to hear what he has to say, but I am sure that at some time or other every priest has wanted to say just those things but always lacks the courage, or shall we say the "conversion" of Mr. Thorne, the village priest. We felt the casting well done; Mr. Donat does his usual convincing acting; (remember him as Mr. Chips?) and the direction of the entire production is a change and relief from the American, Hollywood style.

So watch for this picture (coming out in December) and go see it and hear some of the things your preacher would like to say..

* * *

What rains! What floods! we have been having the past month or so. The weather has put a stop to fishing for this season, so now I'm hanging up my rods for the winter season.

But fishing for the Magazine has been pretty good—we have had a lot of new subscriptions lately. Some persons have stated that the subscriptions were in response to our "fishing" appeal. Several of our solo boys over in foreign countries head the list of "salesmen." Thanks go to them.

* * *

Residents of New York City and near-by towns will have the opportunity to attend the Library of St. Bede's Lecture series: "The Bible in the Anglican Tradition" Mondays, January 9, 16, 23, at 8:30 p.m., St. James' Parish House, 31 E. 71st St., New York City. We are glad to extend the invitation to you. No admission charge.

* * *

At the time of this writing it seems a long way to Christmas. I hope you will use the enclosed gift subscription blank; or renew your gift for another year.

The Staff of the Business Office (all of us) pray that you may have a . . .

BLESSED CHRISTMAS!

